THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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Damayanti's Message.

By, K. P. RAJAGOPAL.

Behold, my king, int his sweet bird, the swan,
The winged whiteness of my desire, bold
Like its career to thee, in an aerial fold
Of breathing love ; discern, Nala, in the wan
Depths of its eyes the pool of my rapturous lawn
Where swims the image of thy beauty old
Yet young like the Sun in his cradle of eastern gold
In pavements of my sky! And then my morn!

I have flung my soul like this bird into the air
For thee to capture and hold sweet communion
In the gardens of thy palace, like Heaven's lair!
I have woven my charm round this, illustrious one,
Into its limbs and gaze and gait and fed
Its lisp with love-accents strange, beak-red!

Great Thoughts.

There's music in the sighing of a reed ;
There's music in the gushing of a rill ;
There's music in all things, if man had ears.

Money is so good a servant, that it will never suffer its master to buy a beggar.

ॐ

Work and wages make a light heart. Cultivation of the mind is as necessary as food to the body.

ॐ

Days roll on, some pass, others come, some remaineth ; the moments in which we speak each in turn expel the other, and the first syllable abideth not in order that it may be possible for the second to sound. Even while we speak we are somewhat aged ; and without all doubt I am older at this moment than I was this morning ; so fleeting is time, in which nothing standeth, nothing abideth fixed.

ॐ

By friendship I mean the greatest love and the greatest usefulness, and the most open communication, and the noblest sufferings, and the most exemplary faithfulness, and the severest truth, and the heartiest counsel, and the greatest union of mind, of which brave men and women are capable.

ॐ

Confidence cannot dwell where selfishness is porter at the gate.

ॐ

The observance of hospitality, even to an enemy, is inculcated by a Hindu author with great elegance :—"The sandal-tree imparts its fragrance even to the axe that hews it."

ॐ

If you tell me of the pleasure of vice, tell out its end, too ; for it issueth in death, even as virtue leadeth to life. Or, if you think fit, scrutinise them both even before their end, for we shall see that vice has a great deal of pain attached to it, and virtue great pleasure. Nothing is so painful as a bad conscience : nothing more pleasing than a good hope.

ॐ

Weak men gain their object when allied with strong associates : the brook reaches the ocean by the river's aid.

Events of the Week.

Lord Curzon has been winning triumph after triumph at Lausanne. He knows that Great Britain holds in her hands the destinies of Europe. If France is able to occupy the Ruhr and Germany has to submit, though with sullen discontent, to see her mines and forests exploited for the profit of her hated enemies, it is because Great Britain is content to let her do so. If Russia is not able to interfere in the affairs of West Europe, she has not yet recovered from the devastations and losses of the Great War and the domestic disturbances, social and political, of her internal Revolution, and England knows that, owing to these causes, she can always ensure her submission to her will and make her give up all promptings and even the shows of a spirit of adventurous opposition to it. Italy wants only to extend her own power, resources and territory by pursuing the Machiavellian principles and policy which, under Count Cavour's lead enabled her to achieve her lost unity and prestige. As for Germany, she is prostrate and powerless, and knows that she can never again recover her place in Europe. Great Britain will never, permit that and even now it is Great Britain's power that is really at the back of the French aggrandisement and exploitation in the Ruhr. Such is the international position in Europe today. England is the power that holds in her palm the destinies of Europe, and at Lausanne her representative is Lord Curzon, the most capable and imperious of public men today and ready to domineer and dominate over all and sundry in any position in which he may be placed. Lord Curzon is the Peace Conference at Lausanne, and *vice versa*. It is *he*—and *he* alone that is to present the treaty that *he* has drafted to Turkey. It is *he* alone that has decided to bring the question of Mosul before the Council of the League of Nations on Monday. It is *he* alone that has decided adversely to Turkey in the matter of the Capitulations, and brought about the present *impasse* in the matter of the exchange of populations between Turkey and Greece. We do not, and cannot, blame Lord Curzon for all these matters,—for he is only acting on behalf of Great Britain and as her representative. Disastrous is their effect upon the future of the Turkish power and people. They are sure to feel irritated, and with them the entire Moslem world. Other irritants they have had already, but the responsibility for them has been credited to the ex-President Wilson's ingenuity in inventing the System of Mandates. Now, the responsibility will be credited to the Peace Conference, but we know what that means,—Lord Curzon's extraordinary influenee and masterful personality and the pluck and resources of the British people who have risen to their present position of ascendency in Europe.

* * *

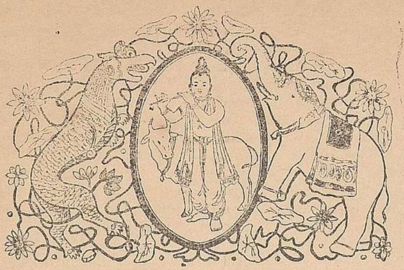
We are surprised at the assumption of omniscience by Sir Sivaswami Iyer, the moment he lands in Bombay after his *eight months' hurried trip* in Great Britain, America, and Canada. If we in India care more for politics than any other National interest, it is because the policy of the bureaucracy blocks our way on all sides, and the British Ministry —which means the British Parliament and Electorate—support the bureaucracy in its domination, which has been so far unprogressive and unprofitable to India. Even Sir Sivaswami Iyer admits that Mr. Lloyd—George felt the need of 'placating the members of the Civil Service' and feels how peculiar is the position of India as a non-self-governing country.' It is this 'peculiarity' that blocks our advance in all matters relating to the provinces of 'commerce, industry, art and culture' to which he wishes to divert our energies. Sir Sivaswami Iyer's own *public* life and triumphs have not lain in these departments of activity, but in the Council-Chamber, and even there he was able to do precious little for the advancement of his fellow-countrymen in 'commerce, industry and art.' Even a measure like that recently passed for giving encouragement to local and provincial industries would not have been possible in his time as a member of the Madras Executive Council. If there is less talk and more business done in our Legislative Council it is due to the larger independence and larger popular influence wielded by our Ministers under the Reforms, however unsatisfactory they may be when compared with the ideals which our public men and leaders have had in view. Men like Sir Sivaswami Iyer ought not to forget that it was A. O. Hume that founded the Congress and for seven years guided it by his 'wisdom and sagacity.' So great a man and Englishman as Hume,—and a member of the Indian Civil Service, to boot—would not have turned to politics, had he not felt that it is the lever by which alone India must secure her progress in 'commerce, industry, art, culture.' Sir Dinshaw Wacha may be right when he eulogises Sir Sivaswami Iyer's 'wisdom and sagacity,'—but we think that they were not much in evidence in this address of his, so far at least as he advised his countrymen not to pay so much attention as they do to our present political position and its developments in the future. His remarks on other matters are certainly well-conceived and deserve to be pondered over and fully carried out in the practice of our daily life.

* * *

The position in Kenya is said to be acute, but there is nothing out of the common in it. Discontent will remain acute in the future as in the present. But the 'whites' will carry the day. Our leading contemporary in South India, *The Hindu*, rightly remarks:—'The helpless Indians are quiet and adopting a policy of 'wait and see', while the Whites are vigorously organising for executing their threats of violence.' If this is true, the latter, in our view, deserve to succeed. When a crisis arrives, it must be met by taking the measures adequate to the situation. The 'threat of violence' on one side must be met by a corresponding threat on the other. That alone will win, if it is followed at the same time by the adoption of measures of preparation corresponding to those which commend themselves to the other side. Politics mean strife, whether in the Council-Chamber, or in street broils, or even in the field of battle, if matters are carried so far. The Indians are, by instinct and tradition too peaceful and too much inclined to pay heed to the clamorous call and need for keeping even their skins and their little fingers unscathed to be able to succeed in a struggle for the rights of citizenship. Even in India, we are and have long been, a nation of coolies,—of hewers of wood and drawers of water. Sir Sivaswami Iyer, in his speech at Bombay, rightly advised us 'to cultivate the love of adventure and sport that prevailed in other countries.' We must not only become adventurous and athletic, but martial and warlike and regardless of even safety to life, if we would gain freedom and our due place among the self-governing communities in the Empire.

* * *

There is a good deal of activity in these days—of renewed activity after the lull of several years—among the members of the Theosophical Society. Not only Dr. Besant —as she desires now to be called—is going about everywhere delivering addresses on Theosophy, in addition to the enlisting of support from leading men for her coming political Conference at Delhi. She is also ably helped by her faithful and devoted follower, admirer, and disciple, Sir. T. Sadasiva Iyer, till recently a distinguished Judge of the High Court and still carrying with him the prestige and halo belonging to that office, though no longer holding it. There are other enthusiasts, too. We may admire the energy and enthusiasm of Thesophists, especially those of Dr. Besant approaching, as she is, the status of an octogenarian and after a life of incessant and strenuous activity on the platform. But she is not always apt to weigh her words, nor is she willing to avow a mistake or change her opinions. She once changed from Atheism to Theosophy, but that was due to the irresistible spell exercised over her by the mastermind of that arch-tactician, Madame Blavatsky. Bishop Leabeater, as he is now called, is another person who has been known to have influenced her views and activities. Still, she often is apt to make random statements. For instance, speaking recently on 'what Theosophy should be to the individual,' she said:—'There is no difference between Theosophy and the ancient Brahma Vidya of India.' That they differ in essential points of doctrine has been frequently proved. How can they be identical in regard to what they should be to the individual. The individual's experiences must be in accordance with the essentials of his belief and faith. The contradiction between the two can only land one in spiritual anarchy and ruin.



The Hindu Message

Dharma and Life Part—II.

I. Education—Its Essential Principle.

We have so far passed in review the manner in which Dharma transforms the character of the institutions of the State, War, and Property, and makes them serve ethical and spiritual aims and not the aggressive and '*possessive*' impulses of men and communities competing and struggling with others for the gaining of power and prestige and the successful exploitation of the world's resources of all kinds. We now pass to the institutions regarded as '*creative*' —those which according to Professor Bertrand Russell, aim at bringing into the world some valuable thing in which there is no property and which can be made accessible and profitable to all. He says:— "Education, Marriage, and Religion ought to embody the creative impulses, though at present they do so very imperfectly." We shall, as before, discuss each of these topics under a few important headings so as to bring out in full the character each institution assumes when guided by the spirit of our Dharma. It will be easily seen that the three together, exhaust the four Asramas (or stages of life) prescribed for men in succession under the scheme of evolution which Dharma regards as necessary for the final attainment by man of the supreme aim of existence. Education corresponds to *Brahmacharya* in that scheme and Marriage to *Garhastya ;* and Religion may be said to include both the *Vanaprastha* and *Sannyasa* stages.

We must first guard against the idea that the knowledge and training which the student receives in the Bramacharya stage is only intended for Brahmins, and that even the Brahmins studied only the Vedas. The studies and disciplines appertaining to this stage of life extended to all branches of science, industry, art, and culture known and practised in Ancient India by the respective Varnas (castes) to which they were assigned. The Brahmins themselves studied, not only the Vedas, but the Vedangas and Upavedas,—for, without the latter the former cannot be fully understood. The sage Harita says :— "The Veda is the special study for the Brahmins. In order to understand it, the Vedangas must be studied." Sankha says :—"Without learning the Veda, do not take to any other study, except the Vedangas." Also, learning meant not simply getting by rote, but instruction in the system of knowledge taught by the Veda. Our sages state :—"If a person only gets up by rote the Veda and the Dhárma-Sastras and does not know their meaning, he will be like one who has got a store of mere outer husk without the grain within. Just as an animal only bears the burden, but does not get any advantage from it (which goes to the owner), so the twice-born who does not know the true import of the Vedas does not reap the fruit of their study." As M. Barth has pointed out, the Hindus were "never indifferent to the interests of the present." Professor John Adams has said well :—"Not in religion and morals alone must there be established a working relation between the class-rom atmosphere and that of the outer world. In all the subjects of the curriculum, school life and what is suggestively called 'real life' must be kept in touch with each other. It must not be forgotten that pupils are sent to the school, not to avoid the experience of life, but in order to prepare for that experience." The Vedas themselves allow even purely secular experiences, examples, and methods of argumentation in order to establish and support truths taught therein, The Vedangas, including the Upavedas, all deal with various branches of knowledge and learning needed for training and preparing the students for the secular, social and religious life in which they shall have to play their part.

In Europe and America, generally, education is regarded as "a political weapon." Professor Bertrand Russell says :—"Almost all education has a political motive ; it aims at strengthening some group, national, religious, or even social, in the competition with other groups. It is this motive, in the main, which determines the subjects taught, the knowledge offered and the knowledge withheld, and also decides what mental habits the pupils are expected to acquire. Hardly anything is done to foster the inward growth of mind and spirit ; in fact those who have had most education are very often atophied in their mental and spiritūal life, devoid of impulse, and possessing only certain mechanical aptitudes which take the place of living thought.'

This terrible condemnation is, in our view, fully deserved. For, the civilisation of the West is purely materialistic and leads the nations of Europe into perpetual schemes of aggression and exploitation against neighbours and others, and keeps them constantly engaged in intrigues for circumventing each other in the game of diplomacy or in open warfare for the winning of the status of a world-empire and the development of the naval and military armament needed for it. The system of education in Europe and America is not founded on any "positive conception of what constitutes good life." The result is to check all growth in freedom of thought and in the power of judgment and love of fair dealing which alone can enable men to form opinions deserving consideration and acceptance. In India, for instance, almost every Englishman we meet is more or less, of the same pattern,—having the same outlook regarding their country's place in the world's politics and the relation in which its government and its Parliament or people stand towards the people of India. Till the course of events brings about a change in these matters, Englishmen generally regard the present position of affairs and methods of government as part of the eternal order of nature, and the education that is imparted is such as to confirm British youths in their unquestioning acquiescence in its necessity and permanence.

In India, on the other hand, the entire system of ancient education was directed towards what Swami Vivekananda used to call "man-making, life-building, character-making." He said :—"If education is identical with information, the libraries are the greatest sages in the world, and encyclopaedias are the Rishs." And again :—"Education is not the amount of information that is put into your brain and runs riot there, undigested all your life." Liberty, he used to say, is the condition of growth. "We must have the whole education of the country, spiritual and secular, in our own hands, and it must be on national lines, through national methods, as far as practicable." These words are as true today, as ever. He once addressed an assembly of young men before him as follows :—"Will you respond to the call of your nation ? Each one of you has a glorious future if you dare believe me. Have a tremendous faith in yourselves, like the faith I had when I was a child and which I am working out now. Have that faith, each one of you, in yourself, that eternal power is lodged in every soul and you will revive the whole of India. Aye, we will go to every country under the sun, and our ideas will before long be a component part of the many forces that are working to make every nation in the world. We must enter into the life of every race in India and abroad ; we shall have to work to bring this about. Now, for that, I want young men." "It is the young, the strong, and healthy, of sharp intellect, that will reach the Lord," say the Vedas. "This is the time to decide your future, while you possess the energy of youth, not when you are worn out and jaded, but in the freshness and vigour of youth. Work,—this is the time ; for, the freshest, the untouched, and unsmelled flowers alone are to be laid at the feet of the Lord, and such he receives. Rouse yourselves, therefore, for life is short. There are greater works to be done than aspiring to be lawyers, and picking quarrels, and such things. A far greater work is the sacrifice of yourselves for the benefit of your race, for the welfare of humanity."

It is this idea of sacrifice of one's self for the welfare of one's race and of humanity that was made the central principle of the ancient system of Indian education and life,—not struggle for existence, the fear and hatred of neighbours, the fever and fret of constant watching and arming, in order to take advantage of the earliest opportunity to exploit the mines, forests, oil-wells of weaker countries and communities. The philosopher Herbert Spencer says :—"Every State looks on every other as at bottom a hoard of robbers who will fall on it as soon as they have the opportunity." Moreover, history is taught and written simply to glorify the policy and achievements of one's own country and to prove that it alone has acted of the principles of righteousness, and that every other country has behaved wickedly and attempted to gain advantages for itself by ruining others. In religion, too, each sect and denomination has its own school for inculcating what it believes to be the truth regarding the spirit of man and its salvation through righteousness and devotion and faith. Professor Bertrand Russell points out that, in education, "the rights of children are not respected." Its aim is not at all "to make them think,"—"they (the children) are merely so much material to be recruited into one army or another." The aim is not at all to form character, but "to form habits and to circumscribe knowledge in such a way as to make one set of opinions inevitable."

In ancient India, on the other hand, the aim of education is the gaining of Immortality (*Amritatva*) —the realisation of the soul's perfection as the Innermost Bliss of Love. Sri Sankaracharya says :— *Brahma-avagatir-hi-purusharthah.* Dr. Thibaut

translates this statement as follows :—"The complete comprehension of Brahman is the highest end of men." The Brahman is the self of every one, and so every one is sure of its existence, though it can only be truly known by getting rid of the Avidya (Ignorance) which makes every one mistake it for the gross physical body, the vital airs, the mind, or some material object outside which we have come to identify ourselves with and regard as inseparable from us and indispensable to our very existence. Hence, our system of education is fundamentally based on the idea of renunciation (*tyaga*) of the material world and of all desire for its enjoyments as the one means to the gaining of Immortality by the realisation of the Atman. As the *Kaivalya*—Upanishad says :—"Not by work, not by progeny, not by wealth, but by renunciation alone did they gain Immortality." Swami Vivekananda, too, makes the following stirring appeal :—"Renunciation is the flag, the banner of India floating over the world, the one undying thought which India sends again and again as a warning to dying races, as a warning to all tyranny, as a warning to wickedness in the world. Hence, let not your hold of that banner go." "India will be raised not with the power of the flesh, but with the power of the spirit,—not with the flag of destruction, but with the flag of peace and love, the garb of the Sannyasin,—not by the power of wealth, but by the power of the begging bowl."

The Indian system and conception of students' life—or *Bramacharya*—is a course of study and discipline intended to form the type of character which will inevitably lead up to the practice of the ideal of renunciation. Simplicity and serenity are inculcated and developed in the young disciple, but every legitimate freedom is given to form habits of healthy living, to cultivate the love of truth and fearlessness, to cultivate the spirit of humility and of reverence for elders and holy men, so as to reach in time to the fulness of perfection of which human nature is capable. The present is a critical time both for the educational and social ideals of the Hindus. Our *novi homines* are bent on bringing about a revolution on Western lines in the Hindu home and society. The cry for uniformity at the sacrifice of unity, for equality at the sacrifice of superior merit, for sense-pleasures at the sacrifice of the graces of the spirit, for progress at the sacrifice of simplicity, for power at the sacrifice of serenity, for self-aggrandisement at the sacrific of service, for material gains at the sacrifice of the soul's perfections, is everywhere rending the air ; and many are misled and ruined and lose themselves in the mire of a degrading and decadent materialism of self-seeking and vainglory.

There is one charge levelled against the Hindu system of education by men like Sir T. Sadasivier,—that it encourages or has led on to a 'soulless formality and superstition.' That Hindu education is essentially based on religion—on our Dharma—must be admitted. But this character it shares with all our other institutions and usages. Swami Vivekananda has well said :—"To the other nations of the world, religion is one of the many occupations of life But here, in India, religion is the one and only occupation in life." This, indeed, is no demerit, but the reverse. Let the Swami again speak for us :—"We, of all nations of the world, have never been a conquering race. That blessing is on our head, and therefore we live. We live, and if Manu came back today he would not be bewildered, and would not find himself in a foreign land. The same laws are here, laws adjusted and thought out through thousands and thousands of years ; customs, the outcome of the acumen of ages and the experience of centuries, that seem to be eternal ; and as the days go by, as blow after blow of misfortune has been delivered upon them, they seem to have served one purpose only, that of making them stronger and more constant." The truth is that, in Hindu religion, there are three different grades and modes of worship, viz., by *manas* (mind), by *vak* (utterance), and by *kaya* (bodily organs). In the higher men alone these methods are brought into mutual harmony. Only such men can concentrate the mind on their meaning while repeating formulas or hymns of praise and also simultaneously going through external forms and ceremonies. Only the few spiritually-advanced men are capable of what the late high-souled statesman of undying glory, Mr. Gladstone, once called, in his own memorable language, "the travail of the spirit in devotion " The blessed Bhagavan, too, has taught in the Gita that "among many thousands of men, only some one makes the assiduous effort to attain perfection : and even among (many thousands of) *siddhas* (*i.e.*, men in various stages of perfection) who are making such efforts, only some one knows me truly." Besides, Dr. Thibaut has said, in regard to the science (*Purva-Mimamsa-sastra*) which deals with the mutual congruence and rational basis of rituals, that 'its method is positive, and its reasons convincing.' As regards the other charge of "superstition," a man who has only the capacity for external forms is not thereby,—in Hinduism at least,—condemned to perdition. Such men are only placed on the lower rungs of the ladder of religion, and can hope to rise to the higher in future births. Superstition is defined as "belief without evidence. All Hindu religious ceremonials and formulas are based on the Smritis and Puranas, which are among the recognised evidences and sources of truth (*Pramanas*) in regard to matters supersensual. Hence, no charge of superstition can lie against all *enlightened Hindus* who follow their sources of sacred and spiritual truth. As regards the other Hindus, those who are less enlightened or unenlightened *in toto*—we have to remember the famous dictum of the late well-known writer, Mr. W. S Lilly—"The masses in every country are fetish worshippers." In India, as elsewhere, fetish-worshippers do exist, and we cannot get rid of them by merely denouncing them. They must pass through their own stages of evolution till they reach the highest Self in their own good time.

Literary and Educational.

The Evolution of Indian Education.

By K. S. Ramaswami Sastri, B.A., B.L.

The modern age is one of ceaseless experimentation in every direction, an age in which a morbid restlessness seeks to overturn everything irrespective of its intrinsic worth and greatness, a time when there is a mad hurry of feet towards an unknown goal. This must be recognised and admitted, although there are many noble and praise-worthy characteristics in the present age. The mental attitude of most thinking men is one of profound dissatisfaction with what is around us, but this is no guarantee by itself that it will lead to sane and sustained effort towards a higher plane of life. It is in the field of educational effort, more than in any other branch of activity, that such a mental attitude will work enormous mischief. The spoiling of the mental growth of the future generations is fraught with immense evil to the race. Mischievous and short sighted effort in other branches of activity can be set right at once or in the near future. But if inadvertently or intentionally we tamper with our racial ideals miseducate our children aud introduce racial poisons into our body social, the time will not be far distant when the Hindu ideal of life will have become a dead and forgotten thing like the Greek civilisation or the Assyrian culture.

I propose to deal briefly here with the educational ideals and methods that have been prevalent in the world, so as to make people realise in what an essential and inseperable way the racial ideals of life have to be linked to the educational system, if the latter is to subserve the higher aims of the race and is not to introduce elements of discord, disruption, and decadence. I shall then show what were the ideals and methods of education that obtained in our great country before. I shall then lay bare renorselessly the evil tendencies that are now seeking to disconnect our educational system and our higher life. I shall finally make some suggestions towards the inauguration of a policy of constructive work in a comprehensive scheme of national education.

First as regards educational ideals in general. These have differed from age to age, and it is difficult to make any general statement which will apply to all of them. But it may be stated that the educational ideal has always been the unfolding of divinity in man. Whatever forms man's activities have taken, one common characteristic is clearly noticeable—a characteristic that differentiates them from all other activities in the universe. This common characteristic is an attempt to function more and more largely on the mental and spiritual planes. Even the savage of the stone age, fashioning his stone implements to kill wild animals, shows the activity of that which distinguishes him from all other things—mind: while his attempts at the tribal life subordinating the interests of the individual to the interests of the tribe and his desire for spiritual communion, though it merely took the from of ghost-worship and ancestor-worship, showed the further differentiating mark—the possession of a moral and spirit ual nature. So we find the educational ideal was in the beginning the fitting of the savage for functioning more and more largely on mental and spiritual planes, though his activities were yet on a poor scale, such as excites pity and mirth in us, the cultivated humanity of today. Throughout all time this characteristic has always been persistent in all educational schemes, and is one worthy of the most careful consideration if we are to arrive at right conclusions as to the proper lines of development in the future.

I shall now proceed to give a brief historical survey of educational ideals and methods in various parts of the world, emphasising such aspects of man as will bring into full relief the ideals and methods which have prevailed in this historic land of ours. This is a stupendous subject and well worthy of separate consideration, for, as has been well said by Laurie: 'The history of the education of a people is not the history of its schools, but the history of its civilisation.' Among the Egyptians, education was mainly through the religion, morality, law and social customs of their native land. Laurie says: 'There seem to have been prevalent a mildness, kindness, and equity of disposition, and a simplicity of life and domestic relations which an organized educational system might have failed to secure.' The three great defects of their educational system were: (i) Lack of that education which free political life alone can give and a consequent lack of individuality and initiative; (ii) Absence of liberal education except among the priesthood (iii) Absence of attempt to raise the standard of intellectual life, and culture among the people generally. Among the Jews, during the earliest period of their history, education was essentialiy domestic. 'Intellectual culture was but an incident in the primitive education of the Hebrews; the great thing, in their eyes, was moral and religious instruction, aud education in love of country.' From the first century of the Christian era, the Israelites approached our modern ideal, with respect to making education obligatory and universal. In the eloquent words of Compayre; 'Like every brave nation that has been vanquished, whose energy has survived defeat, like the Prussians after Jena, or the French after 1870, the Jews sought to defend themselves and to regain their lost ground by the development of popular instruction.' In A. D. 64, the High Priest, Joshua Ben Gamala, imposed on each town, under pain of excommunication the obligation to support a school. The people were taught to show more respect for their teacher than for their parents. The Talmad says: 'If your teacher and your father have need of your assistance, help your teacher before helping your father, for the latter has given you only the life of this world, while the former has secured for you the life of the world to come.' A similar sentiment is to be found in Manu. The methods of teaching among the Jews were attractive and the discipline was relatively mild. Tha chief defects were: (i) The jealous exclusion of the culture of the classical world, (2) Excessive cultivation of the memory in preference to the development of the higher faculties of the mind, and (3) Too great respect for antiquity. In China, the people have not possessed the intense and absorbing love of the Indo-European mind for metaphysical speculation. There is no State-system of schools and colleges. 'The State contended itself with instituting a Board of Examiners. There are Government schools, but

the students generally flock to coaching establishments kept by private men. The course of study for a student is too purely literary and too exclusively Chinese, but it is not superficial. It is only the successful students in these competitive examinations that can enter the public service. This has been the cause of the continued duration of the Chinese nation. Education in any form whatsoever cannot be said to reach the lowest stratum of the population. But, on the other hand, all have the opportunity, if they have the pecuniary means, of acquiring the knowledge requisite for State Examinations.' Also, it must be noted that the specialised liberal professions, as we understand them, do not exist in China, and a youth in determining his calling in life has to choose betweeen becoming a scholar and a possible mandarin or teacher, and taking to trade. Compayre says: 'China is the country of all countries where primary instruction is most widely diffused.' To the same effect, a German writer affirms that in China 'there is not a village so miserable, nor a hamlet so unpretending, as not to be provided with a school of some kind.' The chief defects in the Chinese system are (i) information and not development being regarded as the end of education and (2) the want of an ideal human aim, as opposed to a narrow political or social aim, in education. Thus, in regard to primitive education we see that it was generally administered by the hieratic class, that the knowledge communicated was in the main religious, ethical, and prudential, that there was no spirit of free inquiry, that there was too much of memorizing and too little of attempt at developing the higher powers of the mind, and that there was no appearance of the conception that education is a universal right and a universal good. Compayre aptly says: 'That which, in different degrees, characterizes primitive education is that it is the privilege of certain classes; that woman is most generally excluded from its benefits; that in respect of the common people it is scarcely more than the question of an apprenticeship to a trade, or of the art of war, or of a preparation for the future life; that no appeal is made to the free energy of the individuals, but that the great masses of the people in antiquity have generally lived under the harassing oppression of religious conceptions, of fixed traditions, and of political despotism.'

I shall now come to the education of the Greeks and the Romans, and briefly trace the growth of the educational ideals and methods in Europe down to the present day. It has been well said: 'In respect of education, as of everything else, the higher spiritual lite of modern nations has been developed under the influence of the Grecian antiquity.' In the eloquent words of Shelly:

'But Greece and her foundations are
Built below the tide of war,
Based on the crystalline sea
Of thought and its eternity;
Her citizens, imperial spirits,
Rule the present from the past;
On all this world of men inherits
Their seal is set.'

One great distinction between the Greeks and the Eastern nations of antiquity is a greater unfolding of the individual life. The great idea that the world owes to them in the sphere of education is that of symmetry or harmony, the need for a harmonious development of the physical, mental, and moral sides of life. The great teaching instrument was dialectic; and aesthetic training especially, the learning of music, was highly prized, and was regarded as the basis of moral and religious culture. Especially in Plato and Aristotle, we see the fine and noble beginning of the science of education. Also, for the first time in the history of thought, we see in Plato's *Republic* the idea that the State should provide education for the people. The chief defects were (i) the exclusion of all except the citizens from participation in the benefits of education; and (2) a too great partiality for the training of the aesthetic side of human nature in preference to that of its moral and spiritual sides. While the Greek ideal was 'a beautiful body' that of the Romans was 'a sound mind in a sound body'. They aimed at producing the man of action rather than the philosopher. One noteworthy trait was the influence of the mother on the education of the child. Rhetoric filled the same place in Roman education as music did in Greek education. As regards the method, we must remember that the discipline was harsh and the rod was freely used. The following words of Cicero are remarkable: 'Politcs is the queen of sciences, but it is a study for the ripe and mature spirit, and not for youth.' He preferred the public school to education at home. Plutarch's view is that the soul is not a vase to be filled, but is rather a hearth which is to be made to glow.

To be continued.

Historical and Scientific.

The Beginnings of the Aryan race in India.

By N. K. Venkatesa Aiyar, M. A.

According to Professor Max Muller,[1] the original home of the Aryan Race, known as the Airyanam Vaego, (Arianum semen, the Aryan seed) was as far East as the Western slopes of the Belurtag and Mustag, near the sources of the Oxus and Yaxartes the highest elevation of Central Asia. From this country the Aryans advanced to the South and West. Sweet[2] says on the other hand: 'The Archaeological researches of late years have shown that the undivided Aryans must have held a fairly definite type of their own,—not only were they an Asiatic Race, but all the evidence seems to show that they were the decendants of the savages of the stone period, who were first inhabitants of Europe, and he holds the opinion that Scandinavia must have been 'the original home and nursery of a definite Aryan Race.' 'The Arctic Home of the Aryans' was the favourite theory of the late Mr. B. G. Tilak. We may just see for a moment on what grounds these three theories were based. Prof. Max Muller says that the traditions of the Aryans held that the Aryans advanced towards South and West. This tradition is applicable with equal force to the Aryans of India as well as to the Zoroastrians, the first branch of the Indian Aryans who 'migrated to the North West' from India.

In the Vedic times the Aryans lived in Aryavarta, which is described by Manu as the region in India comprising the land between the Himalayas and the Vindhya mountains and between the sea in the East and the sea in the West.[3] The Aryans expanded to the

1. Collected works. Vol 1, Page 293 (Ed. Longmans and Co.)
2. History of Language Page 129 (Temple Primer).
3. Manu Smriti, Ch, 2 Sl, 22

South up to Kanya-Kumari (Cape Comorin) and to the West by the passing of the Zoroastrians, the first branch of the Indian Aryan stock, into the West by the land route to the North-West of India through the Kingdom of Gandhara, (viz., Kandahar). In later times the Zoroastrians who settled after long migration in the high-lands of Central Asia, exactly the region assigned to the original Aryan Race, by Prof. Max Muller, did expand to the South and the West, one branch going down to Persia and the neighbouring regions and the other branch going to the South-West and West, and known as the Phoenicians and the Greeks (Yavanas).[4] Prof. Max Muller arrived at his conclusion regarding the Aryan Home, hearing the tradition of the Zoroastrians, without taking into consideration the tradition current to this day among the Aryans in India.

Taking next the Scandinavian Home theory, it might be noticed that this theory is only at the most a plausible theory based on the conception founded on archaeological researches that there is an ethnic affinity between the Aryan type of humanity and the specimens of humanity still seen to exist in the rural districts of Sweden and on the affinity seen to exist in the Philological structures of the Aryan languages and the dialect of Scandinavia. Sweet propounds the theory[5] thus:—'If Aryan had developed anywhere South of Scandinavia—if it had developed in the plains of Lithuania, as would otherwise appear the most probable hypothesis—Aryan and Ugrian would be connected by many links of intermediate dialects. But of this we see no traces, the two families are sharply and definitely opposed to one another in morphological structure, in spite of their common origin. This points clearly to a long period of isolation and solitary incubation, so to speak, on the part of that dialect of Ugro-Altaic which developed into the earliest stage of parent Aryan; and this condition is satisfied as far as we can see, only by the hypothesis of Scandinavia having been the original Home of the Aryan Race and the Aryan Language.' As regards the Archaeological point raised above, it is difficult to see how it can be taken as a weighty argument, considering the fact that there was in later times a tremendous onrush of the original Aryans towards the North-West of Europe from the Central Asian regions as is evidenced by History. Scandinavia being the North-Westernmost corner of the Eastern Hemisphere, it is quite possible that a fragment of the Aryan Race did go off to Scandinavia and stayed away there. As to the argument based on Philology, it may be said that it may be taken seriously if there is such great affinity between the Scandinavian dialects and Sanskrit, the first stock language known to the world as a spoken language and in any case the first oldest language which is known to have grown out of the hypothetical type-language—Indo-Germanic. Although it is possible to find some points of contact between the North Germanic or Scandinavian and the West Germanic dialects in prehistoric times, yet the affinity is greater between the West Germanic and the East Germanic dialects. It is difficult to argue seriously that the affinity between the Scandinavian dialects and the parent Aryan, the nearest representative of which is Sanskrit, is of great value for consideration as historical evidence helping us to any extent to conclude that Scandinavia should have been or could have been the birthplace of the Aryan language. Thus the theory of the Scandinavian Home of the Aryans might be practically set aside, and the theory has not been also very seriously advanced.

Taking next the Arctic Home theory of the late Mr. B. G. Tilak, it is needles to go far in the matter as Mr. N. K. Dutt, in his Essay on 'The Arctic Home in the Rig-veda, an untenable position' has proved beyond doubt that Mr. Tilak's theory is untenable and what more, that Mr. Tilak has taken the passages out of their contexts and misinterpreted them. Mr. Dutt says: 'there are no traces of a long day or a night of six months and a continuous dawn of several days' duration, or of any other arctic phenomena in the Rig-Veda' and 'there is absolutely nothing in the Rig-Veda to show that the prehistoric ancestors of the Vedic Rishis ever lived in or about the Arctic Pole.'[6] His own theory is that 'the regions watered by the Indus and the two systems of its tributaries, to the West and East, and Saraswati and its tributaries, the tract of land now covered by Eastern Afghanistan the Punjab and the tract of land south of Ambala, constituted the earliest home of the earliest Aryan settlers in India.'[7] Mr. A. C. Das M. A. B. L, Lecturer in Ancient Indian History and Culture, Calcutta University in his book 'Rig-Vedic India', the latest book on the subject, proves not only that the Arctic Home theory of Mr. Tilak is untenable and chimerical, but that the earliest home of the Aryans could not have been any region but the plains of the Indus in India. He says that 'when the age of some of the Hymns (in the Rig-Veda) is computed by geological epochs it would be futile, or it would be perfectly ludicrous, to compute it by centuries or even millenniums', that modern geological investigations lead to this inference and to the inference that 'the Aryans were autochthonous in the Punjab (or Sapta-Sindhu, as it used to be called in Vedic times) and that their immigration from Central Asia, Northern Europe or the Arctic region becomes very improbable[8] Though I am inclined to think that some of the arguments put forth by Mr. Das are not quite convincing, especially as regards the topography of the Sapta Sindhu, the region of the seven rivers mentined in the Rig and Yajur Vedas, his consideration of the question of the Aryan Home has established beyond doubt two points that the Aryan Indians have been in India for untold times, and that the earliest home of the Aryans in India was the region of the Sapta Sindhu *in India*.

To sum up, the theory of the Arctic home is practically given up at present; the theory of the Scandinavian Home of the original Aryan, once very vauntingly promulgated by a set of scholars has become considerably weak in the light of modern geological investigations. The theory of the Central Asian Home has been put forward seriously but has been as seriously questioned. In the words of Spiegel, 'it is impossible to believe that a region so lofty, so barren, and so inhospitable as the Pamir could have produced such vast swarms of men as the theory of an Aryan migration would demand, or that they could have vanished without leaving a trace behind.[9] We are practically now left only with one conclusion possible, that *India was the original Home af the Aryan Race.* It may not appeal quite so easily to scholars at present, because we have been long brought up in the belief of a foreign home for the Indian Aryans aud we have also been continuously thinking of an immigration of the Aryan Race into India in some pre-historic age. But we are very near the time when we shall be forced to believe in the theory of the Indian Home of the Race.

To be continued.

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4 Vide my articles in '*The Hindu Message*' on 'The Aryan Home', 'The Aryan Expansion' and 'India and the West.'

5 Sweet (Ibid) P. 132

6 Dutt's Essay Page 50

7 Ibid Page 8

8 Rig Vedic India preface page ii

9 The Origin of the Aryans, Isaac Taylor P. 41

Miscellaneous.

The League of Nations.

4—Mandates.

(THE PUBLICITY BUREAU, MADRAS).

The colonising activities of Europe may be said to have reached their zenith in the 19th century. It is true that centuries earlier Spain had formed colonies in South America which however with the decline of the mother-country achieved their independence about the time when other colonies were growing vigorous. It is also true that the colonists had already become so firmly established in North-America as to be able successfully to resist the armies of England and that Canada had been the scene of a struggle for supermacy between England and France. But the greater part of Africa was still a land of mystery. England first appeared in South Africa in 1795, not as a colonising Power but to guard the route to India and though the Dutch settlements were much earlier they had not yet penetrated far in the interier. Australia was unknown. China and Japan were practically closed to European enterprise; India was under the precarious rule of a trading company and the Near East was merely an emporium of trade.

At or about the same time there was a great expansion of trade, due largely to the discovery of steam and the invention of machinery. The whole outlook upon trade underwent a change and from a position of inferiority amounting almost to contempt it rose to a great and honourable status to which men were attracted by the desire to increase their wealth and in which it came to be recognised that the great prizes were to be won. As trade thus expanded and wealth increased it came about by an inveitable evolution that the stronger and more civilised races thrown into contact with primitive tribes and barbarons customs should assert their superiority and should gradually assume the control of the various countries.

And this again led to the almost universally accepted doctrines that the weaker (and especially the black man of Africa) was born to serve and even to be a slave to the stronger. The doctrine was supported by arguments drawn from the ancient Jewish scriptures that the servitude of the uncivilised races was a divine ordinance and by the more practical contention that the slave was better off under a master than in freedom. Slavery was not abolished in South Africa until 1834; its abolition was the immediate cause of the emigration of the Boers into the Transvaal and by the resentment which it caused was not without influence in bringing about the war of 1899. In North America so strong was the opposition to the doctrine of the natural right of man to his freedom that for nearly forty years there was a fierce fight between abolitionists and slave-holders which culminated in 1861 in the great War of Secession. Yet the slave-holding party honestly believed that slavery was a just, necessary and even humane institution without which the country must perish and black men and white alike be ruined.

In 1814 when the Congress of Vienna assembled to recast the map of Europe after the Napoleonic wars there was no thought of consulting the wishes of the people concerned. Thrones were restored to monarchs who had lost them and countries were divided up or joined together to suit diplomatic convenience. Even so great a wrong as the partition of Poland remained unredressed. How then could it be expected that the men of those times who had not even attained to the recognition of popular rights in regions where the superiority of the colonists was almost an axiom? This slight sketch of a few salient features must suffice to show that the gradual awakening of men's minds to the rights of uncivilised communities in their native soil has been a slow evolutionary process. The corporate mind of man assimilates new ideas only with difficulty and is equally loth to part with the old established order. Consequently when at the close of the Great War the system of Mandates was enunciated, not only did it arouse considerable doubt and suspicion but it was hardly grasped even by the men who had invented or adopted it. Yet it marks a very distinct advance upon the ideas of the previous generation, for it recognises the new principle that the more backward parts of the earth exist primarily for their native inhabitants, thus radically altering the relations betwoen the colonial immigrants and the indigenous population.

It is very important to bear these facts in mind because the League of Nations has been accused of supporting a system which it hypocritically describes as the sacred trust of civilisation but which for that very reason is merely annexation in a more objectionable form. Who, it is said, ever asked civilisation to undertake this sacred trust? Why cannot the League leave these unfortunate barbarians alone to enjoy life in their own way? The League of Nations has thought fit to adopt this new system because it is dealing not with an ideal world but with a very practical one; it would indeed merit censure if it made provisions upon a hypothesis which all the world knows to be false. It must take human nature as it finds it and proceed upon the assumption that it neither is nor ever will be perfect and it has adopted Mandates not as an ideal system but as the best that can be devised to meet existing conditions.

In doing this it is charged with ministering to the greed of Europe. This charge is unfair. Though there are many unpleasant chapters in the history of colonisation, Europe has only done, even on the worst construction, what every nation has equally done when she has had the strength and the opportunity. She has taken possession of countries which did not belong to her and has administered them for her own benefit. That is what the Moors did when they invaded Spain, the Turks when they took Constantinople, Timur and Babar when they conquered India and to a certain extent the Japanese when they were masters of Korea. That is what the Hindu princes did to one another in the ancient days and what the Mahrattas attempted to do when they expanded beyond Maharashtra. To accuse Europe of greed or at any rate to impute to her a monopoly of the vice, to accuse the League of supporting her in that vice, is to arrogate to oneself as a peculiar possession that very mental attitude which was only brought into being when the Treaty of Versailles was being discussed.

To be continued.

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— 1923 —

1, The written Examinations of the Vidyapitha for the Diplomas—"Ayurvedacharya", "Ayurvedavisharada", and "Bhishak" will be held from the 19th to 24th April 1923 (both days inclusive) from 10 A.M. to 1 P.M. and 2 to 5 P.M. daily.

2. The date and hours of the Oral Examinations can be ascertained from the Superintendents of the Centres whose names can be ascertained from this office.

3. The Centres for the Examinations are:—Abohar, Ajmer, Aligrah, Amraoti, Bankipore, Bezwada, Bombay Bulandashahr, Calcutta, Colombo, Gwalior, Hardwar, Jammu, Lucknow, Ludhiana, Madras, Mainpuri, Poona, Puri, Ramgarh etc.,

4. Applications for the Examinations must be on the prescribed forms obtainable from the undersigned and must reach this office before the 5th March 1923 with fees noted below.

5. Forms should be clearly and legibly written and the address of the candidate should be invariably given in English as otherwise great difficulty is experienced in correspondence.

6. The register number allotted to each candidate can be ascertained from the Hall Ticket. The candidate should obtain the Hall Ticket from the Superintendent of the Centre at which the candidate sits for the Examination on production of the Examinations fee receipt of this office.

7. Candidates are required to bring with them pencils and pens. They will not be allowed to bring any paper or blotting with them.

8. The question papers for all examinations will be in Sanskrit and answers also should be in Sanskrit (Devanagari characters); but those for the Bhishak Examination alone may answer in their vernacular.

9. The Fee for Ayurvedacharya is Rs. 10, for Ayurvedavisharada Rs. 5 and for Bhishak Rs. 3. A fee of As. 4 extra should be sent by each candidate along with the examination fee to cover the charge of the result sheets to be sent.

10. Please write enclosing one anna stamp for postage for Syllabus of studies and for any other information to:—

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